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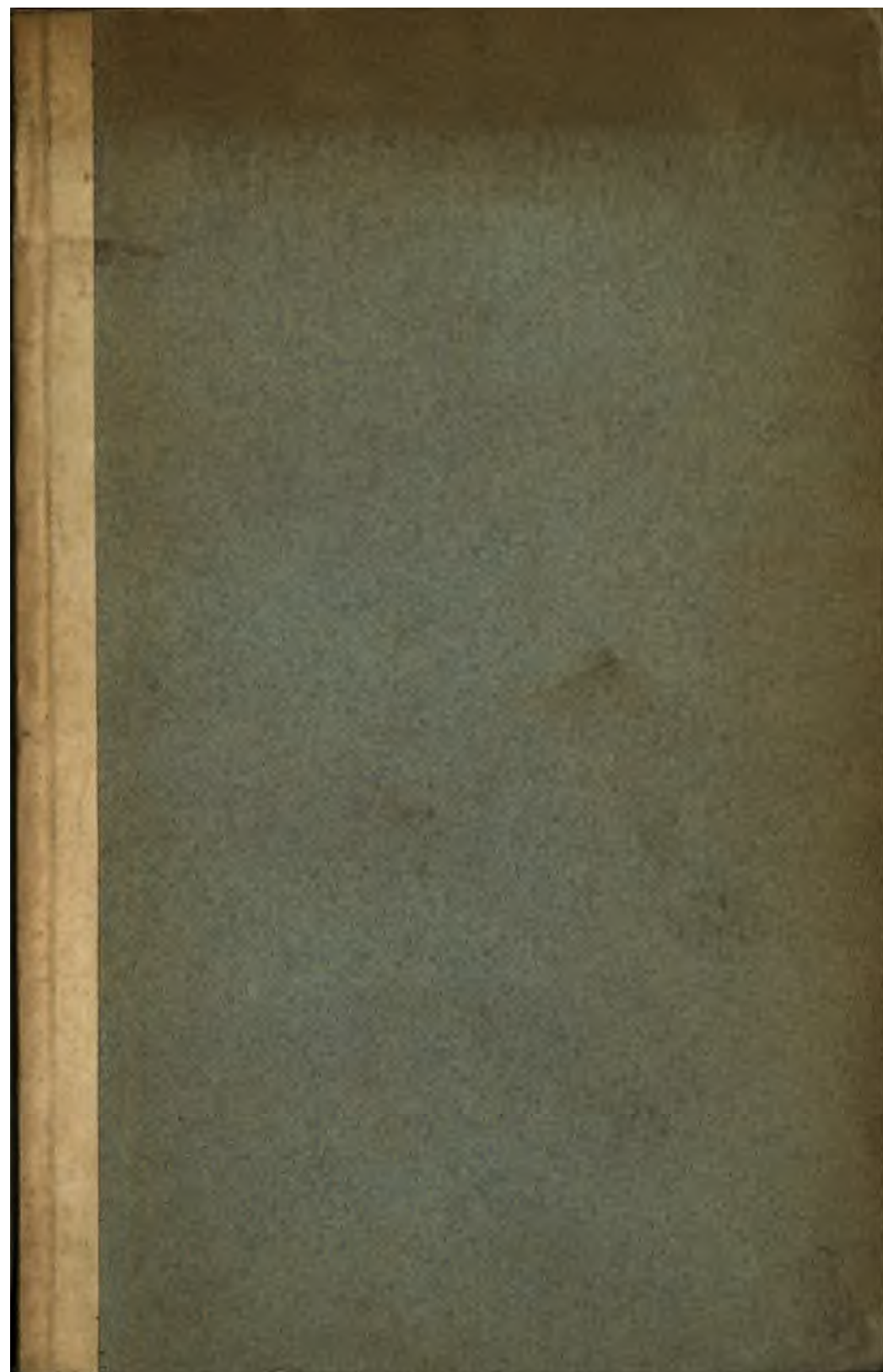
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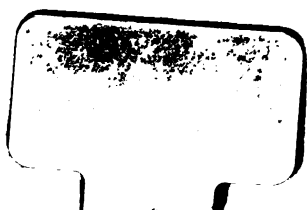
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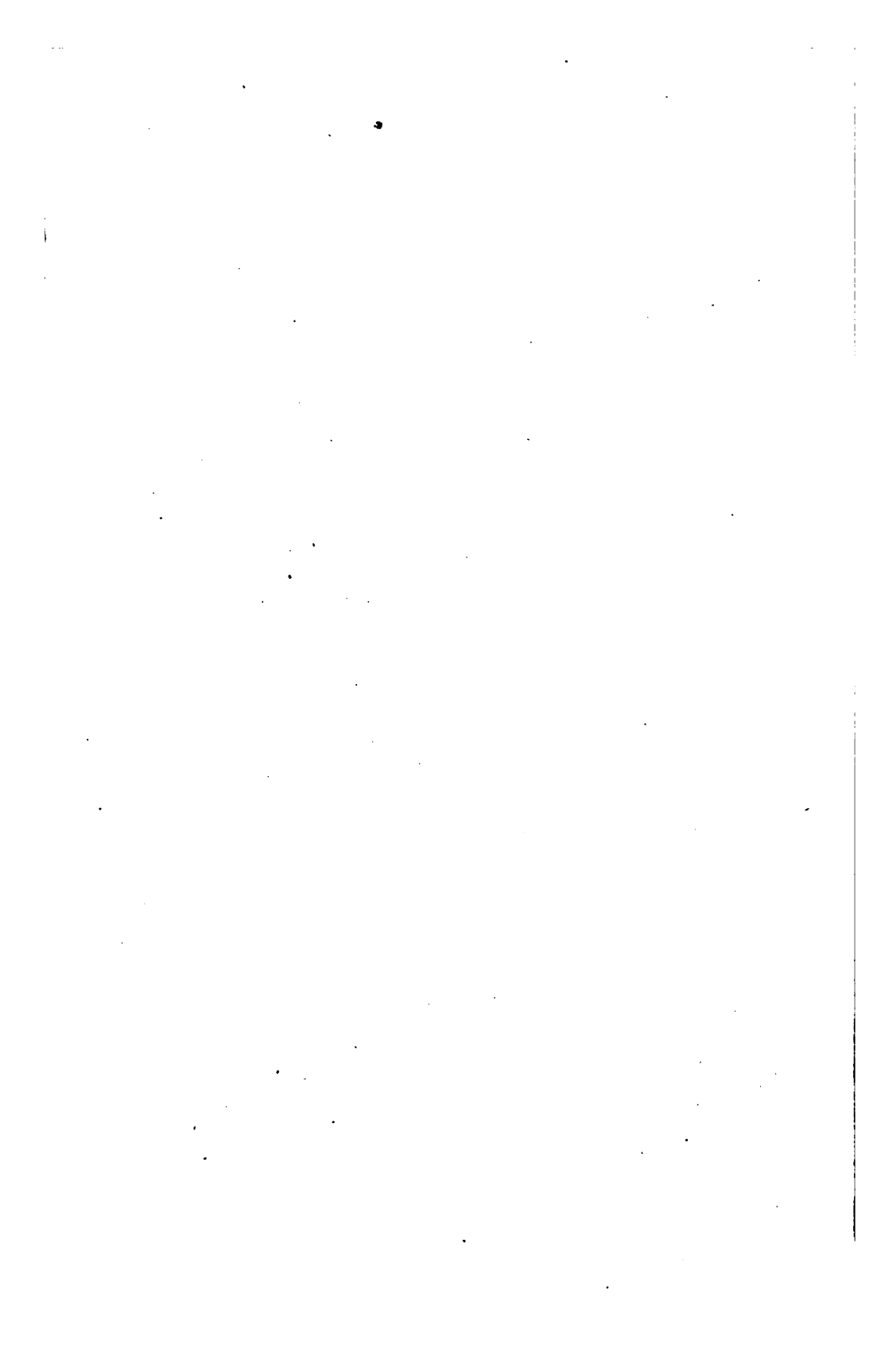
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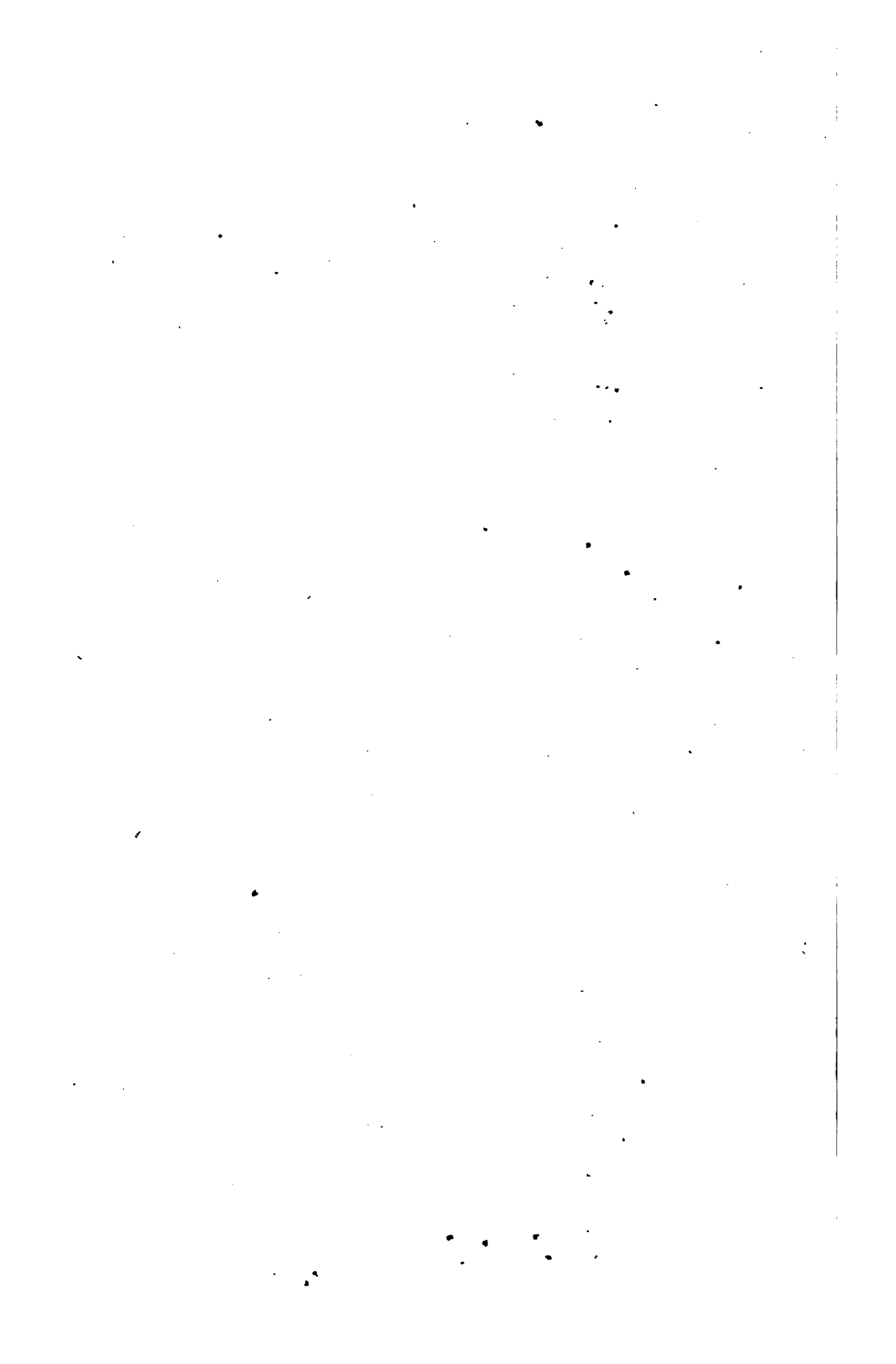
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REMARKS

ON THE

IRISH CHURCH TEMPORALITIES.

BY

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THE

IRISH CHURCH TEMPORALITIES.

FEW members of the United Church of England and Ireland feel satisfied with the present state of the Irish Church Establishment, whether regarded in the abstract, or viewed in detail. Even the warmest defenders of the Church, who refuse to see anything anomalous in her position, are compelled to acknowledge the existence therein of serious evils, which it is not easy to remedy or remove. And the constant attacks, made in Parliament and elsewhere, upon the Irish Church temporalities, cause pain to those who value those temporalities chiefly for the sake of true religion, and who feel that the interests of religion are likely to be prejudiced and imperilled by the angry passions which such attacks must, almost inevitably, excite. The success, also, hitherto experienced in baffling those attacks, brings uneasiness to many conscientious persons, inasmuch as that success, depending in no respect upon the real merits of the case, is neither permanent or complete. It is distressing to Irish Churchmen to be told that the temporalities of their Church are, for the present, safe, not because they are confessed to belong righteously to the Irish Church, but

because the prejudices of English dissenters and the apathy of Irish Roman Catholics prevent their abolition.

There are, however, defenders of the Irish Church of various kinds. Some, careless of the special doctrines of that Church, uphold it as a bulwark of Protestantism, and as a political institution. Others look chiefly to the revenues, and believing them to be a sort of property for the benefit of Church members, are prepared, on thoroughly selfish grounds, to maintain the Establishment. Again, many suppose the present endowments to be essentially necessary to the continuance of the Church, and that her doctrines and endowments must stand or fall together. But there are Church defenders of another kind, numerous, it is to be hoped, who have higher and wiser motives. These, being sincerely attached to the special doctrines of the Church, regard her by no means as a political institution, but rather as a means for doing the work of Christ. The Church is to them not merely a defiance of the Pope, or a preacher of negatives, but a machinery for extending a kingdom "not of this world," and for teaching positive truths. These value Church endowments only as a necessary provision for those who preach (and therefore have a right "to live of) the Gospel," and they repudiate the notion that the existence of the Church depends on the continuance of a State provision for her bishops and clergy. Such men, also, are wise enough to perceive that a weak, or insincere, or crafty defence is sure, in the end, to be fatal to any institution, and that in the case of a religious institution, any such mode of defence, however it may gain

an apparent or temporary triumph, inflicts, in reality, an inward and lasting injury. And such men as these, if any particular mode of support for the clergy of their Church be found unjust in principle or inexpedient in practice, will be prepared to accept some other mode of clerical maintenance ; and, if that other mode should bring with it a loss of much worldly influence and rank, will yet seek compensation in the gain of real efficiency, and a sounder basis for spiritual work.

With feelings, then, of churchmen, not of politicians—of men anxious for the religious welfare of their brethren, not for the mere annihilation of the Papacy—in the spirit of men who desire the salvation of souls more than the pomp and glory of a hierarchy, let us approach this question of the Irish Church Temporalities ; and withal, with calmness and quiet trust in Him who will always “ defend the right.”

The question, be it observed, is not one of doctrine and polemics, but of equity and endowments. The tithes, not the XXXIX. Articles, are in dispute. The Irish Church is not alleged to be false or impure, but simply to be in possession of revenues which she ought not to retain. It is important to note, that the truth or falsehood of a religion does not decide the justice of its endowment. Christians are not entitled, because their faith is true, to seize the endowments of any idolatrous religion, and apply them to the conversion of the heathen to whom they belonged. Neither are Christians warranted in taking the clerical revenues of other Christians, less pure it may be than themselves in doctrine, in order to propagate their purer

faith. English Episcopalians could not, without violating Christian morality, usurp the endowments of the Scotch Presbyterians, and establish an United Church of England and Scotland. Without reference, then, to the truth or falsehood of any Church, let us inquire what are these tithes ; to whom did they first belong, and how came they into the possession of their present owners ?

Tithes were, at first, in Ireland as well as elsewhere, that portion of the produce of the country which was set apart for the use of the ministers of religion, and in early times the tenth of all such profits (even of fishing, and of pasture land as well as tillage) were claimed by the clergy. Irish tithes were, it is acknowledged, Roman Catholic in their origin. The charge of the present Primate of Ireland, which was delivered in 1864, may be quoted as decisive on this point. "To the clergy of the early Irish Church" [observes his Grace], "tithes were not paid, though, it appears by some ancient canons, attempts were made to establish them. In the year 1127, St. Bernard complains of the Irish : 'They pay no tithes ;' and in the year 1172, Pope Alexander III., in a letter, dated the 20th September, states, among other abuses of the Irish Church, 'The people in general pay no tithes.' English influence, however, in that year, sufficed to introduce them at the Council of Cashel. They formed part of the splendid bribes which Henry II. gave to the Irish clergy, to induce them to conform to the usages of the English Church, and acknowledge the Papal supremacy." It may accordingly be taken as an undisputed fact, that tithes were originally the provision made for the

national clergy of Ireland in times when the national religion was Roman Catholic, and that the power of England was exerted to establish the tithe system, and the Roman Catholic faith, at one and the same period. The above quotation from the Primate's charge, cuts, it will be observed, at the root of an argument commonly advanced by persons less acquainted than his Grace with the ancient history of Ireland, and who assert that the Established Church obtained her present endowments by a restitution of tithes to their original purpose, namely, the maintenance of the [Protestant ?] Church, founded by St. Patrick independently of Rome. Such an argument is utterly untenable, since the Primate so plainly proves tithes to have been introduced into Ireland several centuries before the Reformation, and expressly to serve Roman Catholic purposes.

At the Reformation, however, the tithes and other Church property in Ireland which escaped the rapacity of the English monarch, remained in the possession of the bishops and clergy who embraced the reformed faith, and ceased to be Roman Catholic. Bishop Bennet says that "the clerical property" of Ireland was "in a manner annihilated" by the Reformation, and that "bishoprics, colleges, glebes, and tithes were divided without shame or mercy among the great men of the time, or leased out on small rents for ever to the friends and relations of the incumbents."* As tithes formed part of the "splendid bribe" which helped to bring the Irish Church into con-

* Cork Records, vol. iii., page 2.

formity with Rome in the reign of Henry II., so, perhaps, the Irish Roman Catholic clergy shared in the general spoliation of Church property during the Reformation period, and were bribed into Anglicanism under Henry VIII. It may be that some few of the clergy were actuated by worthier motives, and it may also have been the case with others that they conformed to the new ritual with reluctance, and in expectation that in a few years another monarch would ascend the English throne, and re-establish Romanism. But the fact, whatever the motive, is undeniable. Without a revolution, almost without a dissenting voice, the Irish bishops and clergy adopted the reformed religion, retaining the endowments of the old faith ; and thus the tithes passed, insensibly, from Roman Catholic into Protestant hands.

In England, also, Church property came into the possession of Protestant, instead of Roman Catholic owners, in the same way as in Ireland, and pretty nearly from the same cause, namely, the will of the monarch. But in England there was, to a considerable extent, a predisposition among the people to accept the Reformation ; and accordingly the English nation, having become, and continued, Protestant, suffered no injury or insult from the violent policy of Henry VIII. If the clergy became Protestant and kept the tithes, the people also became Protestant, and used the ministrations of Protestant clergymen.

In Ireland, however, there was little, if any, predisposition on the part of the inhabitants to embrace the tenets of the Reformation. And although the Irish

clergy, with suspicious facility, changed from Romanism to Protestantism, retaining their revenues, the majority of the people soon manifested a determination, to which they have since steadily adhered, of refusing to profit by Protestant endowments, or avail themselves of the services of Protestant ministers. In their rejection of the Reformed Church, the Irish people were not actuated by religious considerations solely, for they were not, it may be presumed, wiser in doctrine or more steadfast in religious principles than their clergy, and would readily have become Protestants, if doctrine only were concerned. But, unfortunately for the cause of Irish Protestantism, patriotism soon became identified with attachment to the Roman Catholic faith, in the mind of the people, to whom Anglicanism was hateful, not because its doctrines were new or heretical, but because it was the religion of their conquerors, the removal of whose yoke was believed in some sort to depend upon the restoration of Romanism.

Another, and the chief, obstacle to the success of the Reformation in Ireland, lay in the fact that the Reformed clergy themselves were, in ancient times, utterly incapable of communicating to the Irish people the special doctrines of their Church. Nothing in that way could, of course, be expected from the bishops and clergy, who, having received papal ordination or consecration, shifted their allegiance so lightly from the Pope to the King, in order to preserve their revenues. To these succeeded a class of incumbents, English for the most part, who were few in number, dubious in morals, and alien in tongue. The picture of the Irish Church, as drawn by one of its own

prelates in the time of James I., is truly pitiable ; and shows how little was done, and how unfit were the clergy for doing anything in the way of converting the people to Protestantism, during the first century of the Reformation. The number of preaching ministers in the whole of Ireland was then 380, and the number of parishes was 2,492 ; showing an average of nearly seven parishes to each of those ministers. Of the entire number of parishes, 1,289, or more than one-half, were inappropriate ; and the owners appointed, at their own pleasure, curates ; with a stipend, “ to some, not above forty shillings a year ; some less ; and few would be perswaded to assent unto anie fit enlargement.”* What was the condition of parishes in distant parts of Ireland, may be gathered from the fact, that the Archbishop of Dublin confesses himself unable to give more than a “ slender account ” of two of the rural deaneries of his diocese, “ Omurthie and Wicklow, which lie in place remote ;” and where churches were vacant, for which his Grace “ can not possibly get curats.”† The Commissioners for inquiry into the state of the Church in the three provinces of Leinster, Munster, and Connaught, in 1615, unanimously testify to a great and general deficiency of “ fit and worthy persons to supply the services of the several churches in the kingdom,” although Jesuits and priests “ swarmed like wasps in every county.” They declare, also, that many of those clergymen from England, whom the bishops were forced, from want of better, to employ, were “ offensive and scandalous.” It is

* MS., T.C.D., F. 2, 1.

† MS., T.C.D., E. 3, 14.

not therefore, surprising, that "this ignorant people," as the Royal Commissioners describe them, "who are more led by example than doctrine," should prefer the ministrations of the Roman Catholic priests, who swarmed like wasps, and who, doubtless, spoke the Irish language — to the ministrations of the few Anglican clergymen, whose lives were not always in conformity with the purity of their creed, and whose language* was unintelligible to the people they came to teach.

But the measures relied on by these Commissioners of King James for the spread of the Reformed religion, were enough to neutralise the efforts of the purest clergy, and to destroy the effects of the ablest parochical ministrations.

"Concernyng (say they) the backwardnes of this people in repayringe to the church, wee are humbly bold to deliver our opynions that no meane can be devised, ether so powerfull or effectuall as the severe execution of justice and the lawes in force in this kingdome. Thanks be to God wee have lawes enough to compell them in this behalf. Twoe courses observed and duly practised will, in our opynion, reclayme this people to good conformity. The first is by ecclesiasticall censures and excommunications of contemptuous persons ; but because we find some defects in the execution of these ecclesiasticall censures, wee humbly leave it to his Majestie's consideration whether it be not a thinge both expedient and necessary in this case to renewe and revive the High Commission to a

* The clergy of the Established Church might celebrate divine service in *Latin*, but not in Irish, in those parts of Ireland where English was not understood.

fewe persons of known integrity, for the better strengthinge of the ordinary jurisdiction ; some of us remembre the great good was wrought by that Commission when it was on foote, and how the churches were frequented so longe as it was in force, which nowe are in a manner forsaken and desolate. The second meane is by puttinge in execution the statute 2^o Elizabethæ without partiality, which undoubtedly will bring the cominalty to the church. And lastly that some more severe course of proceedinge be considered of by his Majestie, in his high and princely wisdom, for brideling the insolencies of the Jesuits and priests."

The short-sighted policy which thus sought to bring over the Irish people to the Reformation by penal enactments, and which culminated in the severe legislation of the Government of William III., succeeded to some extent in making congregations, although it failed to create a National Church. To preserve their property many became Protestants, and the State, powerless to win the multitudes to Anglicanism, was quite able to secure the tithes for the Anglican clergy as well as to compel Irish Roman Catholics to contribute in other ways to the support of the dominant religion. But the results of such legislation proved very disastrous to the true interests of Protestantism and the Established Church. The latter has signally failed to convert the people, or to become, as was intended, the National Church of Ireland, for its members do not reckon twelve per cent. of the total population. Protestantism, so far from making progress in Ireland, has actually lost ground, and failed to main-

tain the relative position towards Romanism which it once occupied. For although the Protestants, in 1672, numbered 300,000, and the Roman Catholics 800,000, according to the enumeration of Sir W. Petty ; at the last census, in 1864, there were found in Ireland only 1,293,702 of Protestants to 4,505,265 of Roman Catholics ; so that, within a period of 192 years, there has been a relative decrease of Protestants, as compared with Roman Catholics, amounting to the large number of 395,772 persons.

Whether the Irish Church ought or ought not to retain the tithes and other ecclesiastical revenues of the country, is a question which need not necessarily be answered in the negative, even by those who believe that the Established Church has failed in her proper mission.

For the question is capable of being so understood as to convey the imputation, that the clergy act unjustly and dishonestly in retaining their revenues, while unable to discharge the offices for which those revenues were designed. But such an imputation is manifestly unfair, because the inability of the clergy to render spiritual services to the entire population, and become *de facto*, as well as *de jure*, the national clergy, does not arise at present, and did not wholly arise formerly, from their own fault. The State gave them their revenues, and also a work to perform ; but those revenues were inadequate for the work, if successful, and the work itself was rendered, by State legislation, impossible of execution. The clergy of the present day, it is acknowledged, do their

best, and consequently are as little deserving of censure and punishment, for failing to convert the Roman Catholics, as the crew of a frigate who might have failed to capture a fleet of iron-clad vessels of war. The clergy, moreover, do not possess their endowments as a private property of their own, which they can sell, alienate, surrender, or retain, of their own mere will and pleasure. Those clergymen who dislike their position, may, and often do, resign their preferments, or exchange them, by permission of the proper authorities, for others more agreeable or advantageous ; but no clergymen have it in their power to transfer their revenues to other purposes than those intended by the State. It is impossible for the clergy of the Established Church, even if they wished it, to restore the tithes or the tithe rentcharge to the people, or to the Roman Catholic Church, because that property does not, and never did, belong, as a possession to be transferred at will, to the people or clergy of either Church. In fact, the clergy originally received, and still hold, their property, not from the people, nor by virtue of any right inherent in the clerical body, but simply as a trust from the State, which the State only can resume, and which, until the State resumes it, the clergy, unless unfaithful to that trust, must continue to hold.

But the State itself cannot now resume the Church property of Ireland, and appropriate it to secular or religious purposes other than the present, in the arbitrary method adopted by Henry VIII. The State cannot abolish any kind of endowments without cautiously guarding the interests of the public, and liberally com-

pensating for the losses of individuals. Much less can the State abolish the revenues of a clergy whom the State itself created and fostered, without securing to the present incumbents their full incomes, and providing for their successors incomes sufficient to enable them to perform efficiently the duties of their calling. If it was an arbitrary and unjustifiable proceeding, on the part of the English Government, three hundred years ago, to deprive of their endowments, and banish the Romanist clergy, who refused to conform, it would be equally arbitrary and wholly unjustifiable, in this enlightened age, for the Constitutional Government of the Empire to suppress or permanently impoverish the clergy of the Established Church, whose only fault, or rather whose misfortune, is, that they occupy, to a great extent, in consequence of the mistaken policy of the English Government in ancient times, a somewhat anomalous position.

Yet although the question, whether the Irish Church ought to retain her present endowments, cannot justly be replied to negatively, as long as that question is understood in the offensive sense of denying her legal rights and casting a stigma on her clergy, there are grounds for believing that the same question, if put in a friendly sense, and from a desire to serve the true interests of religion, cannot be satisfactorily answered by a direct or unqualified affirmative.

The present endowments of the Irish Church consist of the tithes, or tithe rentcharge, and the other clerical property of Ireland, which, together with a kind of legal supremacy or ascendancy over other religions, belong

exclusively to that Church in virtue of its position as the Established Church of the country. Religious ascendancy naturally excites the jealousy and enmity of those who doubt the implied superiority of the favoured creed. And though the ascendancy of the religion of the great majority of any people may possibly be patiently endured by the minority—because the recognition of numerical superiority is unattended by disgrace—yet, the religious ascendancy of a small portion of the population, will always be suffered by the rest with impatience, and with feelings of shame and repugnance. Those feelings, so apt to prejudice the mind of the multitude against the creed sought to be imposed on them, are likely to be increased, if it should happen that the members of the Established Church should be, not only the smaller, but also the wealthier part of the community. But in Ireland it happens that the members of the Established Church, besides being a very small proportion of the total population, are by far richer, as a class, than the Roman Catholics. And so, not only is one great end of an established Church, namely, the provision of religious instruction for the immense body of the poorer classes, altogether defeated, but also the Church, in consequence of its establishment, finds arrayed against it, in the hearts of the vast majority of the Irish people, prejudice against her presumed pride in retaining a position to which her numbers do not entitle her, and prejudice against her presumed selfishness in monopolising endowments which were supposed to be chiefly intended for the poor.

Serious difficulties, also, and impediments to the beneficial

working of the Established Church in Ireland, spring from the fact of her endowments being, chiefly, local. The Church population is not found to exist in the largest proportion where the endowment is amplest, and hence it often happens, that large congregations have small, while small congregations have large, parochial endowments. It is true that an attempt has been made to lessen the inconveniences arising from this cause, by taxing all benefices amounting in annual value to £300 and upwards; but as this taxation is indiscriminately levied, without reference to the members of the Church population, its only effect is to tend to equalize, to a trifling extent, the incomes of the ministers, without apportioning those incomes to the work to be performed.

It appears, also, that the present endowments of the Irish Church are, to a considerable extent, diverted from the purposes to which those endowments are, strictly speaking, applicable. Those endowments were originally destined for the maintenance of the bishops and clergy, and not for the building and repair of churches, the salaries of parish clerks, schoolmasters, and sextons, and the purchase of surplices and communion elements.

Funds for such purposes should be provided by the laymembers of the Church, who, if relieved of this plain duty, will be apathetic and careless, and will probably undervalue and disparage what costs them nothing. The extent of the "private subscriptions for Church purposes," paid to the Ecclesiastical Commissioners during the three years ending 31st July, 1862, was £35,489, a trifling amount when compared with the sum of £327,139, con-

tributed, during the same period, to the same fund, out of the episcopal and parochial revenues of Ireland, and of which sum £263,177 were spent by the Commissioners upon the "rebuilding and repair of churches, and requisites for divine service."

Insecurity of property is fatal to its improvement. No man adds to or adorns a house into which he believes an adverse claimant may soon enter. That the Church property of Ireland is already insecure, to some extent, must be admitted, when the leading statesmen of the Government have reluctantly pronounced the Church Establishment to be in theory indefensible, and when an association for its overthrow has been organized by the Irish Roman Catholic population.

And though some men may believe, with some show of reason, that the Irish Church, for years to come, may retain her endowments and baffle her enemies, all men who are anxious for the true vitality and real progress of the Church, will confess that her best interests are unlikely to flourish in the arena of political and religious strife, and that her powers for spiritual good may be seriously impaired in the struggle for retention of her temporalities. As long as that struggle lasts, the energies of her ministers and of her people will be turned, in some degree, from the development to the defence of her resources. Difficulty will be experienced in carrying out measures of internal reform; and not only will the Church of the present generation be impeded in her progress, but the Church of the future will be damaged by the inevitable depreciation of her ministry as a profession;

for the higher class of gentry will hesitate to dedicate their sons to the service of a Church, whose revenues depend on the doubtful issue of parliamentary contests.

It would appear, then, that if other funds could be provided for the adequate maintenance of her clergy, the Irish Church would obtain, by the withdrawal of her present endowments, and her removal from her present position as the Established Church of Ireland, the benefit of relief, in a considerable degree, from the religious rancour which her ascendancy excites, and from the imputations of selfishness to which she is liable, as being—although the Church of the smaller and richer class—exclusively endowed. The glaring disproportion which now exists in many parishes between the work and the remuneration of her ministers, would also disappear. Her laity, moreover, would find it “more blessed to give than to receive” the necessary funds for general Church purposes, and would, in consequence, take an interest—to which they are now strangers—in the decent celebration of divine services. The position of the clergy would cease to be anomalous, and their real efficiency would be largely increased. Their income would be secure, their true, though not their nominal, social *status* would be maintained; and if the Church’s loss of worldly influence discouraged some, yet her gain of spiritual power would attract others, and those not the least noble of her lay-members, to enter themselves as candidates for admission into her ministerial ranks.

But with what funds, it will be asked, is the needful

work of the Church to be performed, if her temporalities be withdrawn ?

Those temporalities, it has been already observed, can be withdrawn only by the State, and that not without providing compensation both to the present clergymen, and also, in some degree, to their successors. Any compensation which would consist merely of a life interest in benefices, although it might satisfy aged or wealthy incumbents, who expected no further promotion, would be in effect the abolition of the clergy, as well as of the revenues of the Establishment, and would cruelly blight the prospects of the younger and poorer ministers, beneficed or unbeneficed, whose hopes of professional advancement in their native land would then be destroyed for ever. A Government harshly disposed towards the Irish Church, would probably, if, for urgent political reasons, the immediate abolition of the Establishment were desired, give to present holders of benefices life annuities, or else compound with them, by paying, in one sum, the full value of their life interests in their livings. A Government, on the other hand, having friendly feelings towards the Irish Church, and anxious to remove the evils of the Establishment, without impairing the spiritual efficiency of the clergy, might defer any interference with clerical revenues until the next avoidance of each bishopric or benefice. A grant made then, and as often as vacancies occurred, to the Church, of a sum equal to twenty-three years' value of each ecclesiastical preferment, would form a fund capable of maintaining, for the future, in full working power, the ministrations of the Church.

The aggregate Church revenue of Ireland is stated, by the Ecclesiastical Commissioners, to be at present £586,428 per annum. This property, if taken at twenty-three years' purchase by the Government, would produce to the Church £13,487,844, which sum, funded at three per cent., would bring in a yearly income of £404,635. This amount, divided among the 1510 benefices of Ireland, in proportion to their Church population, would give to each of 213 perpetual curacies an income (higher than they at present have) of £120 ; to each of 238 small benefices, having not more than 50 Church members, £100 per annum ; to each of 194 livings, not exceeding 100 in Church population, £120 per annum ; to each of 193 livings, which do not contain more than 200 Church people, £150 ; and to each of 672 larger livings, with 200 Church people and upwards, £300 per annum. These sums would be, of course, unburdened with any charges, save income-tax ; and the several incumbents would have also the houses of residence,* at present belonging to their benefices respectively. There would be funds enough, also, to give to each of the two archbishops £5,000 a-year, and to each of the ten bishops £3,000 a-year, besides providing £300 for each of twelve deans, who might also hold, each of them, one of the larger livings, as the corps of his deanery. Besides, there would remain sufficient money to pay to each of 457 stipendiary curates £100 a-year, and the balance

* The value of glebe-houses is not included in the aggregate amount (£586,428) of Church revenue.

then left for other expenses would amount to £12,145.*

This disposition of Church funds would improve the position of the present perpetual curates, by increasing their income ; and, while not much altering the present average value of rectories and vicarages, would materially strengthen the efficiency of the incumbents, by apportioning the pay to the work. The number of deans would, no doubt, be diminished, but their incomes would be greater (for, of the present thirty-one deans, there are not ten who have £600 a-year), and they would also gain in position, by having some duty (instead of little or none, as is now the case) to perform. The stipendiary curates would be better paid than heretofore, for many of them now receive only £75 a-year, and their number would not be diminished, for it is presumed the absentee incumbents—in all 205—would pay out of their own funds, as at present, for 205 other curates to do their duty. The archbishops and bishops, indeed, would have a smaller income than their English brethren, averaging to each £3,333 per annum ; but then it must be taken into consideration that every English bishop superintends on an average 450 beneficed and 157 unbeneficed clergymen, while an Irish bishop superintends only 125 beneficed and 55 unbeneficed clergymen. The Irish bishops, accordingly, would have one-third less work than their

* Some statistics of the diocese of Meath are placed at the end of these "Remarks," as an example of the present condition of the Church in Ireland, and in order to show how it might be improved by some plan such as here suggested.

English brethren, and besides, would be relieved, as bishops of a Church *not* established, from the expense of attending Parliament. No incomes are, it is true, suggested for precentors, chancellors, treasurers, and archdeacons ; but it will be remembered that at present these dignitaries have no revenues, and, except in the case of archdeacons, scarcely any duties. The twelve deans might with advantage perform " archidiaconal functions" in the twelve dioceses.

There would be, however, no provision made out of these funds for building or repairing churches or for church requisites. The members of the Church would be left to provide themselves with these necessities, and would be doubtless well able to do so. There can be no reason to disbelieve the readiness of laymen to contribute liberally towards the maintenance of divine worship, if only the present system were abandoned of supplying everything of the kind out of endowments.

But, it may be said, the State will never vote thirteen millions of money to compensate Irish churchmen for the loss of their temporalities. Yet, the State will not be required to vote this sum at once. It is only on the avoidance of livings that the payment of compensation would take place, and thirty years or more would probably pass before the entire sum became payable. It is evident, too, that the State, when paying an instalment of compensation, would receive a corresponding amount of property for every instalment. If, then, the Government wishes to endow the Roman Catholics,* no easier way can be devised

* It is sometimes asserted that Irish Roman Catholics have refused

than this of buying out the established clergy, and offering the Church property, thus acquired, to the Roman Catholics; while if the object of the State be merely to abolish the evils of the Establishment, the plan just proposed would, without destroying the clergy, effect that object gradually, within twenty or thirty years, without any great cost to the nation, and, at the end of that period, would add to the imperial revenues a large annual sum, applicable either to the reduction of poor-rate in Ireland, or to any other general purposes of the State.

to accept clerical endowments from the State ; but the Legislature, which alone has the power, has never, by any Act of Parliament, made the offer. The Roman Catholic clergy, perhaps, think themselves, in some respects, better off without endowments ; but yet could scarcely reject any offer which would relieve their flocks from a burden which, by reason of emigration and other causes, the people are now less able than formerly to bear.

THE MEATH BENEFICES ARRANGED ACCORDING TO THEIR CHURCH
POPULATION, AS TAKEN FROM THE CENSUS RETURNS OF 1861,
WITH THEIR ENDOWMENTS, AS TAKEN FROM THE RETURNS OF
THE ECCLESIASTICAL COMMISSIONERS IN 1864.

		Church Population.	Endowment.
			£
1	Killarvey Rectory (a sinecure),	0	159
2	Rathkenny,	5	143
3	Kilmainhamwood,	10	100
4	Tryvett,	12	284
5	Rathbeggan,	12	131
6	Galtrim,	13	101
7	Knockmark,	14	291
8	Kilbride Veston,	17	19
9	Ballymaglasson,	24	145
10	Donaghpatrick,	30	346
11	Nobber,	37	194
12	Taghmon,	38	309
13	Raddanstown,	38	240
14	Moyglare,	38	185
15	Rathconrath,	39	250
16	Drumraney,	39	100
17	Clongill,	40	206
18	Kilmessan,	40	297
19	Almoritia,	42	186
20	Dunshaughlin,	43	325
21	Kentstown,	43	311
22	Drakestown,	44	490
23	Athlumney,	49	67
24	Benowen,	49	200
25	Newtown,	51	356
26	Kilmore,	53	280
27	Syddan,	54	238
28	Girley,	55	100
29	Kilbixey,	55	113
30	Castlerickard,	56	169
31	Kilmoon,	57	304

		Church Population:	Endowment.
			£
32	Stonehall,	62	95
33	Castlejordan,	64	100
34	Balrathboyne,	67	322
35	Ratoath,	73	589
36	Clonard,	74	230
37	Drumconragh,	76	415
38	Agher,	78	200
39	Bective,	78	100
40	Tara,	80	362
41	Ardagh,	80	195
42	Ballymore,	82	199
43	Rahan,	83	99
44	Kilskeer,	90	364
45	Stackallen,	90	421
46	Churchtown,	93	313
47	Clonmacnoise,	94	268
48	Colpe,	94	156
49	Dunboyne,	94	273
50	Portneshangan,	95	145
51	Kildalkey,	96	120
52	Julianstown,	102	346
53	Durrow,	103	106
54	Killeagh,	105	164
55	Skryne,	107	513
56	Ballyloughloe,	114	537
57	Rathconnell,	115	193
58	Gallen,	115	301
59	Enniscoffe,	116	106
60	Castletown Kindelan,	118	396
61	Moylisker,	127	286
62	Rathcore,	127	329
63	Castlelost,	130	232
64	Ardnurcher,	130	365
65	Drumcree,	134	229
66	Kilbeggan,	134	120
67	Moynalty,	136	433
68	Clonfadforan,	137	163
69	Slane,	138	346
70	Kilkenny West,	144	241
71	Killochonigan,	145	168
72	Ferbane,	156	117
73	Delvin,	158	214

		Church Population.	Endowment.
			£
74	Tessauran,	162	487
75	Killallon,	172	330
76	Laracor,	177	339
77	Painstown,	180	428
78	Rathmolion,	190	222
79	St. Mary's, Drogheda,	192	108
80	Duleek,	215	238
81	Navan,	237	564
82	Mayne,	241	106
83	Kilnegarenagh,	247	496
84	Rynagh,	258	276
85	Collinstown,	266	103
86	Ardbraccan	267	683
87	Loughcrew	284	337
88	Kilbride Castlecorr,	303	355
89	Athboy,	313	469
90	Forgney,	314	200
91	Newtown,	324	226
92	Killucan,	325	838
93	Kinnegad,	Contained under Killucan.	142
94	Moate,	330	309
95	Oldcastle,	332	186
96	Trim,	380	658
97	Leney,	381	130
98	Clara,	384	247
99	Rathgraffe,	386	422
100	Enniskeen,	457	200
101	Kells,	521	1670
102	Mullingar,	547	328
103	Kilbride Tullamore,	630	179
104	Fercall,	634	1467
105	Athlone,	689	395

SUMMARY OF THE DIOCESE OF MEATH.*

- (a) BENEFICES—105, composed of 204 *Parishes*, containing 107 *Churches*; and having 105 *Incumbents*, and 27 Licensed *Curates*.

		Total of Diocese.			Average, per Benefice.		
		£	s.	d.	£	s.	d.
(b) ENDOWMENT	Gross	30,717	11	11	292	10	0
	Net	24,504	4	4	243	7	5
(c) POPULATION	Est. Church	15,869			151		
	Dissenting	1,865			18		
	R. Catholic	221,553			2,110		
Gross Total		239,287			2,279		

ENDOWMENT, per head of Church Population—Gross, £1 18s. 8d. ;
Net, £1 10s. 10d.

(a) There are also 14 Improprate Parishes having no Clerical Income ; and 5 suspended Parishes, the Revenues of which are received by the Ecclesiastical Commissioners.

(b) This is exclusive of the income of the See (£4,308 2s. 3d., *Gross* ; £3,664 16s. 4d., *Net*), the Tithes disappropriated from the See, and the value of the Deanery Lands of Clonmacnoise (£1,686 4s. 9d.) ; and the

* This Summary is taken from "A STATISTICAL DIGEST, exhibiting in a tabular form the PRESENT STATE OF ENDOWMENT AND POPULATION in the Diocese of MEATH, compiled from the latest returns of the Census and Ecclesiastical Commissioners of Ireland, by" *the author*, and printed in the "Irish Ecclesiastical Gazette," April 20, 1865.

Revenue of the 5 Suspended Parishes (£475 7s.). If these be added, the gross total of the Ecclesiastical Revenues of Meath will amount to £37,187 5s. 11d.

(c) This is exclusive of 240 persons who form the Church Population of 14 Improprate Parishes, in which there is no provision for the cure of souls ; and of 29 persons who form the Church Population of 5 Suspended Parishes ; and of 151 Members of the Established Church who are inmates of public institutions, whose spiritual wants are otherwise provided for by the State. If these be added, the gross population is 16,289.

PROPOSED ARRANGEMENT.

Gross endowments of Meath, - - -	£37,187	23 years.
	<hr/>	
	111,561	
	743,74	
	<hr/>	
Funded capital, - - - -	£855,301	3 per cent.
	<hr/>	
	100)£2,565,903	
	<hr/>	
Annual interest, - - - -	£25,659	

DISTRIBUTION OF REVENUES.

23 Benefices whose Church population is under 50, at a stipend to the incumbent of £100 per annum, -	£2,300
27 Benefices whose Church population is over 50, but under 100, at £120 per annum, - - - -	3,240

28 Benefices whose Church population is over 100, but under 200, at £150 per annum, - - - -	4,200
8 Benefices whose Church population is over 200, but under 300, at £250 per annum, - - - -	2,200
16 Benefices whose Church population is over 300, at £300 per annum, - - - - -	4,800
1 Benefice, Athlone, at £600 per annum to the incum- bent, and the office of dean of the diocese, - -	600
1 Bishop, with the annual revenue of - - - -	3,000
10 Curates for the larger benefices, - - - -	1,000
	<hr/>
	£21,140

Annual interest, as above, - - -	£25,659
Clerical incomes, as proposed, - - -	21,140
	<hr/>
Balance over, available for other expenses, -	£4,519

THE END.

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